the Alliance Weekly

MAY 23, 1956

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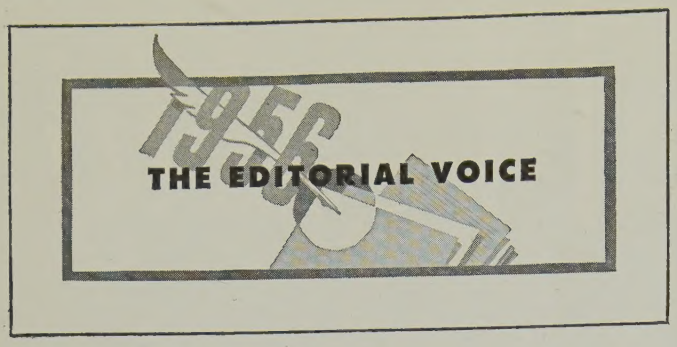
MT. CHEAM, NEAR CHILLIWACK, CANADA

In this issue

SEEKING BUT NOT FINDING . . . . . By J. Stuart Holden
INQUIETUDE MAY BE A GODLY QUALITY . . . By Don J. Kenyon



TRUTH IS A GREAT TREASURE

To know the truth is the greatest privilege any man can enjoy in this life, as truth itself is without doubt the richest treasure anyone can possess.

This follows from the nature of truth, and from the world-outlasting dowry it brings to those who open their hearts to it.

Apart from truth our human lives would lose all their value, and we ourselves become no better than the beasts that perish.

Our response to truth should be eager and instant. We dare not dally with it; we dare not treat it as something we can obey or not obey, at our pleasure. It is a glorious friend, but it is nevertheless a hard master, exacting unquestioning obedience.

While a life lived in conformity with the truth will come at last to a good and peaceful end, candor requires us to admit that the lover of truth will have to endure many a heartache, many a sorrow as he journeys through the wilderness. This is the price the world makes him pay for the priceless privilege of obeying the truth. The world being what it is, truth must carry its own forfeit. The servant of truth will be penalized for his devotion. So goes the world alway.

Any man who would escape the heavy tax which humankind lays upon the righteous must make a satisfactory compromise with error. This is so because sin has perverted the nature of things. "He that departeth from evil maketh himself a prey" is as true now as when it was first uttered. Little as we like to admit it, two thousand years of Christianity have not made much difference. The human race is still cursed with what Bacon called "a natural though corrupt love of the lie itself."

Nevertheless the hazards of truth should not count in our final tally. Truth is such a royal patron that we should embrace it without regard to cost. The cautious calculator, who tinkers with truth for fear of consequences, is no worthy servant of such a noble master.

We Christians above all people should value truth, for we profess to belong to the One who is the Truth. The Stoics who had no access to the Scriptures nevertheless had a noble concept of truth and of man's responsibility to it. When on trial for his life before a hostile and prejudiced court one of them told his accusers: "A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doin right or wrong—acting the part of a good man or a bad.

The true follower of Christ will not ask, "If I embrac this truth, what will it cost me?" Rather he will say "This is truth, God help me to walk in it, let come wha may!"

●

RETURN TO WHAT RELIGION?

At the same time that it is becoming more "religious America is also becoming more "secular." In a po to determine the most important date in univers history, for example, thirty outstanding Americans place the birth of Christ in a tie for fourteenth place. At time when people have been buying more Bibles tha ever before in history, less than 50 per cent of the peo ple quizzed could name even one of the four Gospels

Most Americans will claim to be Protestants, Catho lics or Jews. Yet this does not mean that the exten of their allegiance is very deep. Much of what is preache in church and synagogue, much of what is professed i the pews, appears to be pretty thin stuff.

All of this forces a reassessment of the "return t religion" which godly churchgoers take for granted a an unambiguously "good thing." The question must b asked, "What is the religion to which Americans ar returning?" And there is impressive evidence that it something quite different from Judaeo-Christian faith Is it Jane Russell's God as a "livin' doll"? Is it the "ma upstairs," with whom one is to be chummy rather tha worshipful? Is it, as Rev. Irving Howard suggests, "fait as a technique for getting results"? Is it graces printe on napkins in Howard Johnson's? Is it praying dolls? it listening to jukeboxes bellowing forth for a nicke "Faith, hope and charity, that's the way to live succes fully," a notion that would have profoundly shocke Paul?

The evidence is overwhelming that the return religion is not primarily to faith in the God of Abraham Isaac and Jacob, or the God and Father of our Lo Jesus Christ. The new religion is faith in faith.—Robert McAfee Brown in *Presbyterian Life.*

●

QUOTES FROM OUR CONTEMPORARIES

Thomas Ashbridge, in *The Life of Faith,* tells us the is victory over the devil:

"Temptations may sweep the soul, opposition bes one is every pathway, perplexities may abound; but the is a way of triumph. It is by way of the cross of Jesu Stand in the shadow of Calvary and there find that H who resisted the enemy to the uttermost finality st resists for you by His precious blood and puts the f to flight."

●

He who loses sight of the Word of God falls into despa The voice from heaven no longer sustains him. He follo only the tendencies of his own heart and of the world vanity.—Martin Luther.

Seeking But Not Finding

By J. STUART HOLDEN

N THE third chapter of John there
; the record of an interview which
Christ had with Nicodemus, a ruler
f the Jews and a leading Pharisee
who for a short space of time was
rought into touch with the Son of
od and then passed into obscurity.
Before the import of the lesson of
is man's life can be properly under-
ood, the story must be read in the
ght of the introductory verses
hich occur at the close of the
cond chapter: "Now when he was
Jerusalem at the passover, in the
ast day, many believed in his
ame, when they saw the miracles
hich he did. But Jesus did not
mmit himself unto them, because
knew all men, and needed not
at any should testify of man . . .
here was a man of the Pharisees,
med Nicodemus, a ruler of the
ws: the same came to Jesus by
ght." Does it not seem as though
hn here is putting Nicodemus for-
ard as a type of that great class of
ople who believed in Jesus when
ey saw His works, who believed
ly to their condemnation, never
their salvation? If this is the right
y to the understanding of this in-
dent then we may very soon get to
e heart of the message.

Nicodemus was a Pharisee—and
at, by the way, is not a term of
probrium at all. A Pharisee was
e who was honestly religious, very
nctilious with regard to the ex-
nals of religious worship. We
uld call him today a good church-
n: just that type of man. He was
bably a member of the San-
drin. He believed the Old Testa-
nt Scriptures and was conversant
h all the ordinances and the laws
God. Probably he had been
used by the teaching of John the
ptist. He may have been one of
se concerning whom it is recorded
t they justified themselves and

Any attempt to comprehend Christian teaching without first making a personal and complete committal to Christ is futile

did not submit themselves to the baptism of John. Evidently he had heard about the new truths which were being proclaimed; he was acquainted with Christ's teaching and miracles, for he addressed himself to Christ as one convinced that the miracles which He had performed and the teaching which He gave evidenced His divine origin.

Nicodemus "came to Jesus by night." It is not difficult to imagine Nicodemus, well known in the city as he doubtless was, afraid of coming to Jesus openly. He found Christ, as always, ready to talk with men and to welcome them whensoever and howsoever they came. Christ at once showed His sympathy with Nicodemus and an intense desire to win him from the mere external to the spiritual. He took infinite pains with him; He did not stamp out the smoking flax. Nicodemus had faith but it was not perfect faith, and Christ labored to perfect it.

"We know that thou art a teacher come from God," said Nicodemus. There was a touch of patronage in his words: just a trace of suspicion and more than a trace of pride. Jesus immediately turned back anything like flattery or fawning homage. He began at once to correct His visitor's evident misconception of God. "Except a man be born again," He said, "he cannot see the kingdom of God." Christ has a wonderful way of dealing with mere lip profession. How many there are who are willing to accept Christ as a teacher, and that simply means turning over a new leaf. But when He reveals Himself as the One who has come to give new life, then, like Nicodemus, the pride within men rebels and they seek to argue with Christ. But He is patient and seeks to open their eyes to the reality of those things which He came to bring.

"How can these things be?" asked Nicodemus. He had no vision beyond that of the external and merely temporary. With unerring skill Christ got to the root of the matter. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In effect Jesus said: "Nicodemus, you know what John has preached, that a man must repent and that his repentance must be symbolized by the washing with water. But unless he receive from above the reality of which the external is but a symbol, unless he be born of the Spirit—not merely unto repentance but unto a new life in which light shall conquer darkness, holiness shall conquer sin and life shall conquer death—unless he be born of water and of the Spirit, he cannot enter the kingdom of God."

But again Nicodemus was mystified and again Jesus said to him: "The wind bloweth where it listeth, and thou hearest the sound thereof,

A number of messages preached by Dr. Holden have been made available to THE ALLIANCE WEEKLY *through the kindness of Miss Eva Bestley, who was his secretary. As Vicar of St. Paul's Church, Portman Square, London, and later as a Bible conference speaker in both England and this country, Dr. Holden became well known as an expositor of the Word of God. His keen insight into human nature as well as his grasp of the text is well illustrated in this sermon on Nicodemus.*

but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Jesus pointed out to Nicodemus that all the dealings of God with the nation, of which he was a ruler, were directed toward Himself.

Notice how far Christ had brought Nicodemus along the road: "We know that thou art a teacher come from God." "A teacher!" said Christ. "Listen: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is Christ's most powerful weapon: the identification of Himself with the universal love of God and the revelation of Himself as the embodiment of that eternal love of God. Now Nicodemus is face to face with the supreme issue. For him it was the world or the world's Redeemer; it was his reputation or redemption.

What was Nicodemus' final attitude to Christ? It would seem that behind all his punctilious observances of the externals of religion, and behind all his professed acquiescence with the revelation which Christ made, there was a heart of unbelief. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

Did Nicodemus really believe what Christ had said to him? There is more than a hint that behind all that went to make up his outward life there was something about him that was not quite true and sincere. It matters not to Christ whether a man comes to Him at midnight or in the morning, so long as he comes; but Christ is never blind to the cause which makes a man come to Him secretly. How true it is today, just as it was in Jerusalem on that night centuries ago, that men who will argue with Christ and will show great interest in His teaching often have a heart of unbelief which keeps them from turning to Christ for salvation.

Some may say that this is a hard judgment on Nicodemus, for do we not read later in the Gospel that he did confess Christ? Yes, but what a confession it was! We read in the seventh chapter of John that they sent out from the Sanhedrin officers to take Jesus: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" . . . Nicodemus saith unto them, . . . Doth our law judge any man, before it hear him, and know what he doeth?" Was that a confession of Christ? Why did not Nicodemus say: "Yes, I believe in Him." What an opportunity lost, when before that whole assembly his witness to the Christ would have been of such moral value as, possibly, to turn the scale and to stem the tide which was running against Jesus in high places.

Are we like Nicodemus? The modern method is to sit on the fence, and the one who does so usually descends on the wrong side; he usually descends, not into the pathway of discipleship but into the field of self-interest. Let us not forget the word of the Saviour, that he who fails to confess Him before men does Him despite and does despite to his own soul.

After the death of Christ Nicodemus appeared again. The shock of the cross had staggered and stunned him into a recollection of all that he had missed and the wreck he had made of his own life. There was one, a rich man of Arimathaea, of whom it is significantly recorded that he was a disciple of Jes... though secretly. He begged the bo... of Jesus and laid it in his own to... Then we read: "There came a... Nicodemus, which at the first ca... to Jesus by night, and brought... mixture of myrrh and aloes, ab... an hundred pound weight." T... was the expression, at best, of ... gret or remorse. It is all sum... up in another word in the Gos... where John says that many of ... rulers believed on Christ, but "... not confess him, lest they should... put out of the synagogue: for t... loved the praise of men more t... the praise of God."

Is it in any degree with us a... was with Nicodemus—we who ... confronted with just the same iss... as those which confronted N... demus: sin within, a self-domina... life; or a courageous witness ... Christ, facing the opposition of ... world, content to be in the minc... with and for the Son of God? ... member that secret heart be... translated and expressed in a ... witness of life and testimony ... Christ are the characteristics of ... true Christian. Let us see to it ... they characterize our lives.

THE ALLIANCE W...

Splendor!

"He led the flock to the backside ... the desert . . . And the angel of t... Lord appeared unto him in a flame ... fire out of the midst of a bush." EXODUS 3:1, 2.

In the desert,
Dry and dusty,
Barren spaces
All around—
Yet a whisper
Seems to tell me
That this place
Is holy ground!

Far away from
Egypt's glory,
All its glamour
And its glare,
But there steals
A brightness o'er me
And a shining,
Oh, so fair!

Oh, this radiant
God-lit desert,
Since the Fire
Of heaven came!
All its emptiness
Transfigured
By the splendor
Of the Flame!

—ELEANOR RUTH BRATVOLD...

VOLUME 91 NUMBER 21

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Inquietude May Be

A Godly Quality

Modern pyschoanalysis cannot explain a man like Jeremiah!

By REV. DON J. KENYON

ONE of the most sacred duties of he ministry is to comfort the heavy-earted and counsel the perplexed. The weary and bewildered are the najority in a complex social economy uch as ours. They are beating aths to the doors of men who will sten carefully, advise sympathet-ally and pray fervently. The fre-uency of the private interview is roof that humanity is seeking help rom an understanding heart. The ariety of these problems indicates widespread misery and frustra-on.

Is there a minister alive who while stening to a brokenhearted person nd endeavoring to bind up his round did not at the same time long r a shoulder upon which he him-lf might weep? Do we find pro-ssional ease in counseling others hile the doubts and fears of our wn hearts refuse to yield to an easy lution? A wave of heart inquietude disturbing God's own men these ays as never before. They gather little groups and share with their llows problems that seemingly ave no professional answer. Many honesthearted man has looked to the mirror of his own advice d said in his perplexity: "Physi-an, heal thyself!"

Training in pastoral counseling or mipsychiatric techniques tends to ave us with a smug assurance that e are masters of life's questions. ut when the problem becomes our wn we discover quickly that we are nateurs. We ask ourselves in naked nesty if a completely integrated rsonality, a heart of calm, un-pled serenity, is the pinnacle of ligious experience in an age that obviously insane. Which would seem more compatible to us in a world at the brink of doom—inquietude or serenity? Can we be Christlike amidst religious merchandising without wielding the whip of anger or upsetting the well-laid tables of sterile Fundamentalism? Can we walk the streets of Athenian idolatry without spirits that burn against sin?

It might be informative to examine the case history of a man of God who unquestionably acted with God's full approval in a crisis not unlike our own. He was unrivaled for pure moral fortitude. Yet he possessed symptoms of soul inquietude in abundance. Could we counsel him with some of our well-worn pious platitudes? To attempt it would show us how pitifully trivial they are.

"My anguish, my anguish! I am pained at my very heart; . . . I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (Jer. 4:19, A.S.V.). This is obviously a case of war jitters based on imaginary fears. This man Jeremiah is a well-defined neurotic. Are there further complications? *"How long shall I see the standard, and hear the sound of the trumpet?"* (4:21). We have here a more advanced case involving hallucinations and strange noises. Perhaps this poor fellow needs a release from the pressure under which he has been working—a few weeks in Florida. He is distraught and certainly overworked; he takes things too seriously.

"And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (20:9). Well, this certainly is a strange state of mind. Perhaps this man has been too avid a student of prophecy; he has been brooding too long on morbid passages of Scripture. He should find a hobby or take off two or three nights a week for recreation until he discovers a better balance in life.

"I sat not in the assembly of them that make merry, nor rejoiced; I sat alone because of thy hand" (15:17). Now we seem to be getting somewhere. This is a clear-cut case of morbidity due to loneliness. Checking his history we see that he is single. He needs a companion, someone of a jolly temperament to compensate for his moods. A few children would get his mind off himself. *"The word of Jehovah came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou*

Two different attitudes on the part of Christian people help account for their failure to check tendencies within their church organizations which rob them of power. One is a serene determination to ignore anything of a distressing nature and an assuming that everything is going along all right. The other is a gloomy conceding that the situation is bad beyond remedy and, therefore, nothing can be done about it. Mr. Kenyon writes of the attitude of God's prophet who dared to face squarely the disquieting horror of impending judgment and yet allowed no discouraging circumstance to keep him from doing all he could to turn the people from the course which drew this disaster upon them.

Mr. Kenyon is teaching at Fort Wayne Bible College. He is well known to readers of The Alliance Weekly *as the author of "The Teacher."*

have sons or daughters, in this place" (16:1, 2). There is little doubt now that this is one of those stubborn holier-than-thou patients. He needs to forget some of his narrow views and boldly associate more with the local ministerium. He is not a good mixer.

"*Then said I, Ah, Lord Jehovah! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place*" (14:13). "*And they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace*" (8:11). Beyond any doubt this man has no love for his brethren; he is narrow, bigoted and feels that he is the lone sentry against the impending threat of doom. If he would pray more for his people and complain less about their faults he would find some relief. "*Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?*" (7:16, 17).

If this man has imagined himself into the place where the heavens are brass and God will not hear him, perhaps he should engage a big-name evangelist to come into his church and get things rolling again. "*Then said Jehovah unto me, Though Moses and Samuel stood before me, yet my mind would not be toward this people: cast them out of my sight, and let them go forth*" (15:1).

This case history may or may not be a fair illustration of the question at hand. However there are a few observations concerning Jeremiah and his age which may declare inquietude a godly and spiritual quality.

(1) Jeremiah could find no solution to the moral condition of his day by resorting to prayer for his people. They had reached the point of no return. We may yet have to search our souls to discover whether we have become so much a part of our age that we take its advanced state of moral degeneracy for granted.

(2) It was the *false* shepherds in Jeremiah's day who were possessed with the spirit of serenity and were crying "Peace, peace." We need to reread such passages as Jeremiah 23:9, ff.: "Concerning the prophets. My heart within me is broken, all my bones shake; . . . for the land is full of adulterers; for because of swearing the land mourneth; the pastures of the wilderness are dried up . . . for both prophet and priest are profane; yea, in my house have I found their wickedness, saith Jehovah . . ."

(3) Because of his message Jeremiah was the most unpopular preacher of his day. "I am become a laughing-stock all the day, every one mocketh me. For as often as I speak, I cry out; I cry, Violence and destruction! because the word of Jehovah is made a reproach unto me, and a derision, all the day." To be sure, Jeremiah would have switched to a more popular theme had God permitted.

We may at least conclude from these observations that inquietude was a quality in keeping with the nature of Jeremiah's crisis hour, the character of his unique calling, and the seriousness with which he related himself to both.

The man of God today must listen to the counsel of his own soul before God. Perhaps there is no answer to his perplexities except in this same godly quality of inquietude.

A Prayer

O Lord Jesus—

Who for the love of man
didst lay aside the glory which Thou hadst
with the Father before the world was
and didst humble Thyself
to be born of a virgin and to take our human flesh
and to live our human life
and to drink the cup of our human suffering and death—
We thank Thee
that by Thy humility Thou art exalted
and art raised over death as the Prince of Life
and art yet to reign in power and glory
over all things as
Lord of lords and King of kings;
Be pleased, we beseech Thee, to set Thine authority
in our minds and hearts,
that Thy kingdom may begin in us. Amen.

The Urgency of Surrender

By Jean Nicolas Grou

One can never say: "I can give myself to God when I please; there is no hurry, I have plenty of time to think about it." Such an argument is as false as it is senseless. It is false, since we have only the time of this present life, so short, so uncertain, in which to give ourselves to God. If we do not resolve at this moment, we may not be able to do so in the following moment. We may not live so long.

At this instant grace is strongly urging. If it is deferred, perhaps it may never be done. Besides, it is senseless to put off from day to day entering the only way which leads to happiness—not to do at once that which God is urging upon us and which we shall regret not having done sooner. Why should we compel ourselves to say with St. Augustine: "Too late I have begun to love Thee, O Beauty ever ancient, O Beauty ever new, I have begun too late to love Thee"? We do not know how great harm we are doing ourselves in putting off the complete gift of ourselves to God.

DAVID R. ENLOW, Editor

AT HOME

Says religious liberty declining: Religious liberty in America is being "slowly and surely taken away," a conservative Protestant minister told the annual convention of the National Association of Evangelicals in Cleveland, Ohio. Dr. Albert J. Lindsey, pastor of First Presbyterian Church, Tacoma, Wash., said that the nation has less religious freedom now than it had fifty years ago. "There seems to be a code of platitudes that certain people have prepared who in many cases make no profession of true Christianity," he said. "You either use these platitudes or you are silenced, or, if permitted to be heard, smeared as a bigot or fanatic."

●

Grand Rapids ministers offer marital counseling: Because of an "alarmingly high divorce rate" in Grand Rapids, Mich., the Evangelical Ministerial Union has offered free counseling service on marital problems. The offer was made in a letter to attorneys and judges. Regarded in the midwest as the "City of Churches," Grand Rapids last year had approximately two and one-half divorces for every marriage.

●

Bible memory group forms Japan council: Formation of the Japan Regional Council, to be headed by Fred Jarvis, TEAM missionary in Tokyo, was effected at the spring meeting of the Bible Memory Association, Inc., board of directors. Japanese boys and girls, as well as adults, will join some ten thousand persons in forty-six states, nine provinces and several foreign countries who enrolled in the 1956 program. Dr. N. A. Woychuk, BMA director, has been appointed Religious Book Editor for Books, Inc., New York City.

ABROAD

World Presbyterian leaders to meet in Prague: The executive committee of the World Presbyterian Alliance will meet in Prague, Czechoslovakia, August 7-11, it was announced in Geneva. Dr. Marcel Pradervand, general secretary, said the Czech Government had granted permission for the meeting. The Alliance comprises sixty-seven Presbyterian and Reformed communions with a combined membership of more than 12,000,000 persons.

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Baptist membership increases: Baptist church membership in Great Britain increased last year for the first time in thirty years. This was disclosed in a report prepared for the annual assembly of the Baptist Union of Great Britain and Ireland. It gives the total membership at the end of 1955 as 326,633, an increase of 737 over the previous year's figure of 325,896. Adult membership figures are approximately the same now as sixty years ago, but there are 200,000 fewer Baptist children than there were then.

MISSIONS

Missionaries phone reports to Chicago church: Missionaries in Africa, India, Japan, Europe and South America telephoned direct reports on their work to the annual Conference on World Missions sponsored by Moody Memorial Church in Chicago. Rev. Alan Redpath held five-minute conversations nightly with the church's far-flung missionary staff while worshipers listened in on the auditorium's public-address system. Moody Church, an independent congregation memorializing the work of Chicago Evangelist Dwight L. Moody, maintains a large program of domestic and foreign missionary activities. It has an annual missions budget of $170,000.

PEOPLE

Named to head American Tract Society: Dr. Frank E. Gaebelein, headmaster of Stony Brook (N. Y.) School, was elected president of the American Tract Society at its 131st annual meeting in New York. Dr. W. Theodore Taylor was elected first vice-president; John Adams Henry was chosen second vice-president, and Henry G. Perry, executive secretary.

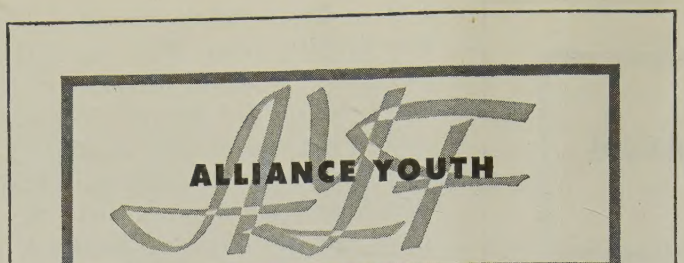
SIGNS OF THE TIMES

German Reds schedule 132,000 atheistic lectures: Officials of the atheistic Society for Spreading Scientific Knowledge announced in Leipzig, East Germany, that it has scheduled 132,000 lectures in the Soviet Zone this year. They said that some 12,000 "outstanding scientists" have been recruited to carry out this program. The society has played a leading role in Communist efforts to indoctrinate East German youth along materialistic lines and undermine their religious faith. East German President Wilhelm Pieck recently described its work as "of the utmost importance for Socialist progress."

ODDITIES IN THE NEWS

Court rules carillon not a health hazard: Judge John G. Lamoree ruled in Lawrence County Court at New Castle, Pa., that the sound of a new electronic carillon at the Christian (Disciples) Church in nearby Chewton does not "seriously affect the peace and health" of persons in the community or those living near the church. However, he directed that the carillon system in the future be operated only every half-hour between 8:00 A. M. and 9:00 P. M. and "on such other occasions as may be proper and necessary for the conduct of religious services."

R. E. CUTBIRTH
Editor



How the Gospel Reached a Jew

THE TESTIMONY OF MURRAY ORNSTEIN

Christian and Missionary Alliance Church, Cedar Rapids, Ia.

I was born into a fashionable Jewish home in the city of New York. I had heard about the Christ who was supposed to be the Messiah. As a cab driver I had come in contact with those who professed to follow Him, but there was a hatred in my heart toward those who tried to talk to me about Christ. I was very proud of my highly polished cab, and when a Christian came near I almost felt he would contaminate it. I often would make some quick reply such as, "Go away—you're a lover of Jesus." It meant nothing for me to use the vilest language in telling a Christian what I thought of his religion.

I had read the Bible a number of times. I don't know why I did for I never knew the Lord and didn't care to know anything about Him. Yet when I came to the part about the crucifixion, it really hurt. I thought, "Even if this was a sinner they were putting to death by nailing Him to a cross, how could anyone be that cruel?" I believe this was the first step toward getting my feet on the road that led me to the Lord Jesus Christ.

The Lord had to bring me from New York to Cedar Rapids, Iowa, to meet Him. In Cedar Rapids a neighbor family invited me to go to church with them. I had no reason to go, but still I went. For several weeks I continued to go and then the Lord began to show me who it really was that was crucified on the cross and I can never explain to you how it hurt down deep on the inside.

At one of these services the pastor gave the invitation for those who wanted to receive the Lord Jesus Christ as their own personal Saviour to come down to the front. I suddenly became terribly uncomfortable and shifted from one foot to the other. Soon I was trembling all over. I ran down the aisle and there the most wonderful thing in all my life happened to me. That night I met the most wonderful Friend in all the world. There came into my life a new peace and joy. I thought I knew what joy was, but I found out that night that I had never experienced real joy before. The joy of salvation I experienced that night was something I never thought possible in this world. There is nothing that compares to the joy of the Lord.

I have had a lot of sickness in my life, but thanks be unto God, He has healed me many times. In a recent illness I felt His Presence so real in the hospital room that I knew He was right there beside me. I will never stop praising Him for all that He has done for me. I thank Him every time I remember how He brought me all the way from New York to Iowa to open my blinded eyes and save my lost soul.

My prayer is that more of my people will come to know the Lord Jesus Christ as I know Him. I pray that the same love I have for Him will also be experienced in many Jewish hearts.

Hark, the voice of Jesus calling,
"Who will go and work today?"
Fields are white and harvest waiting,
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me"?
—D. MARCH.

Chinese AYF Active

The AYF group of the Kowloon Tong Village Chapel in Hong Kong brought a message in song at the fourth anniversary of its founding in the squatter area. Four years ago the Kowloon Tong Church of the Chinese Christian and Missionary Alliance, as part of its missionary effort, opened a chapel, a clinic and a day school for the squatters.

Unfortunately, over a year ago a big fire swept through Squatter Town with the result that the chapel was destroyed in the flames. These young people and the families they represent lost most, if not all, of their earthly goods and homes in the fire. Some have been resettled in new quarters, and all were happy to take part in the service. The meeting was held in a borrowed hall.

Although repeated steps have been made to open a new gospel hall to replace the one lost in the conflagration, thus far all efforts have proven unsuccessful. The Squatter Town AYFers hope that their brother and sister AYFers in the homeland will stand behind them in praying that God will give them a new chapel before another anniversary comes round.—REV. JOHN BECHTEL.

Keep us informed of your AYF activities. Send reports promptly to the editor at 1208 East 70th St., Richfield, Minn.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

THE LAST PUSH

It is really getting exciting as we come down to the deadline, midnight May 30, on the National AYF Program Contest. This is the *last push* for you to get your programs into the National Youth Office, 260 W. 44th St., New York 36, N. Y.

The entries which have been received at the national office thus far are very fine. Many of our AYFers have been working hard to get good program material to send and the judges are going to have a difficult time deciding the winners of the forty awards!

This is the *last push*. Be sure to get your program in the mail before midnight, May 30!

Our goal: 500 AYF programs

A Memorable Conference

By MRS. J. E. DOTY, *Cambodia*

In an air of expectancy, the Christians gathered for the first district conference to be held in Kompong Thom Province. The new Christians were thrilled to meet believers from other parts of the province, whom they had not known existed. Most of them are less than a year old in the Lord, and this was their first experience in such a gathering. The first evening we rejoiced to see a man saved. The next day another man and his wife both prayed.

The high light of the conference came during the testimony meeting on Sunday afternoon when some of these Christians, young in the Lord, stood to testify for the first time in a public meeting. Our hearts were joyous as we heard a number tell of deliverance from heathen worship, drink, tobacco and so on, and how the Lord had healed some after they came to Him. One young man who prayed during these meetings had wanted to become a Christian when he heard my husband preach in the market about a month before.

The Christians were greatly benefited and we praise God, for they needed the sincere milk of the Word and the Christian fellowship. Not interested in sleep, they spent most of the last night talking together and playing gospel records. When I heard of this, I thought of the day when we will have unbroken fellowship throughout all eternity.

A Chinese Church Takes Form

By BETTY ARNOLD, *Viet Nam*

We are well into the "year of the monkey" according to the Chinese calendar. Two weeks prior to February 12 (Chinese New Year's Day) we held a two-week vacation Bible school in English for high school young people, then a week for small children entirely in Chinese. There were 150 enrolled in the English school, with an average daily attendance of 110.

Each day one of Christ's miracles was taken as the theme for that session. First the account of the miracle was read aloud as the Scripture lesson. Then the Chinese pastor spoke on the subject. Finally it was illustrated by use of a flannelgraph or a filmstrip. Everything was interpreted from English to Chinese, or vice versa, to be sure that the truth of the Word was clearly understood. Because of the earnest desire of many young people to learn English, we are glad to use it as a means of getting God's Word into hearts we could not otherwise reach. Please join us in watering the seed through prevailing prayer.

The early part of March our group of eight national workers and five missionaries spent a delightful week in Dalat holding our third annual Chinese conference. A Chinese Christian lady freely offered the use of her house to accommodate some of our group and as a place to hold conference sessions. Our stay there afforded opportunity for rest in the cool mountain air, a relief from the heat of the plains.

Reports on the progress of Chinese work in Cambodia and in Viet Nam were encouraging. We were reminded of the need for revival in the lives of God's people, as well as the need for church buildings in our three main Chinese centers. School buildings and small chapels are inadequate to care for the Sunday congregations and Sunday schools.

As of the first of this year the Chinese workers have been placed on self-support, and at our conference they formed a simple program of self-government. We praise the Lord for every encouraging sign we see of a church taking definite form. Many lessons are yet to be learned during these days of development, but as they "wholly lean on Jesus' name" and as we stand with them in fervent prayer, they will become "strong in the Lord, and in the power of his might."

Urgent Prayer Request

A conference which will vitally affect the future of our work in Indonesia will be held in Makassar, Sulawesi, early in June. Delegates from all parts of the field, both national and missionary, will be present. Earnest prayer is requested for this meeting.

PHILIP LOH

Workers among the Chinese in Viet Nam and Cambodia in conference at Dalat. STANDING *(l. to r.): Rev. and Mrs. A. G. Kowles, Misses Miriam Hoh and Anna Lau, Mrs. Yeung, Jonathan Kaan, Philip Loh, Rev. W. H. Holton, Miss Betty Arnold, Mrs. Holton.* SEATED: *Samuel Mak, Mrs. Kaan, Mrs. Loh.*

E. W. ULRICH

The party surveying the Uhunduni territory in the Ilaga Valley traveled through this 14,000-feet mountain area. An airstrip is planned for servicing.

Uhundunis to Hear the Gospel

Late in 1954 Rev. Gordon Larson and Rev. Donald Gibbons made a survey trip through Uhunduni territory in New Guinea. After carefully considering their findings the missionaries were convinced that the Uhunduni tribe could be reached only at terrific cost (THE ALLIANCE WEEKLY, March 2, 1955).

At the close of his article telling about the survey trip, Mr. Larson wrote: "These difficulties loom like impossibilities before us, but they have to be faced. They are real, and to ignore them would be foolish. We report them to you with the request that you will pray with us that we shall not be like the Israelites who trembled before the Anakims with their fortified cities and the Canaanites with their chariots of iron. The Lord has a way to solve these difficulties and we count upon Him to so guide us that we shall be well able to take the land in the name of our Lord and Saviour Jesus Christ."

In answer to prayer the way has been unfolded and a few weeks ago Messrs. Troutman, Larson and Gibbons set out on another trip that has in view establishing missionary work among the Uhundunis at an early date. Writing to Dr. A. C. Snead on April 3, Mr. E. W. Ulrich, pilot, stresses the importance of this expedition and gives an idea of what steps are being taken to overcome the obstacles which seemed so formidable.

"Another Easter season has passed and again we are reaching out into new areas with the gospel. We all remember that just two years ago at this time we advanced to the Baliem, and now Messrs. Troutman, Gibbons and Larson already are trekking to the Ilaga Valley.

"Two days before the trek began I made a special flight from Sentani to the Wissel Lakes to make an aerial survey of the territory through which they would be walking. There had been weeks of poor weather previous to this flight, but for two days, flying twelve hours each day, the skies were beautifully clear and cloudless. God answered prayer and provided ideal conditions for the survey. Seeing the whole area again from the air, I was impressed with the importance of this advance. Perhaps I can realize this as much as those desiring to labor in that area for I can see from above that there are people who must be reached.

"It is true that there has not been the wide interest and publicity given this move as there was to entering the Baliem Valley. In fact some of our own people were surprised when they heard that the trek would be under way in a few days. But how the opening of this area needs the prayers of all of us!

"This area is important for other reasons than the fact that unreached people live there. It is important also as a supply line through the exact center of the ranges in the interior. When the strip is completed in the Ilaga Valley, all our interior stations will be within thirty minutes' flying time of each other: Nabire to Obano, thirty minutes; Obano to Homejo, twenty minutes; Homejo to Ilaga, thirty minutes; Ilaga to Baliem, thirty minutes.

"I trust that people at home realize the importance and the meaning of opening the Ilaga Valley to the gospel. It is a big undertaking and it should have an important place in our daily praying."

A Day in Court

By WINIFRED SANFORD, *India*

Narda often works on the Bible school property. He was desperately ill with cholera some time ago and prayer for him was made in the school. He attributes his recovery to those prayers being answered, but he has not yet become a Christian.

One night he came to my office, his face serious as he said, "Auntie, the Mahasabha men (a fanatical Hindu group) threaten to beat me if I do not speak against you missionaries in court tomorrow. They want me to say you have tried to bribe me into accepting your religion."

I replied, "Narda, I shall not tell you what to say, but I advise you to tell the truth, for the living God is on the side of truth. We will pray for you." As he heard this, his worried expression relaxed.

Classes were suspended the next day as the thirty-nine young women of the Bible school met to pray. That evening they rejoiced to hear their teacher, Tarabai, tell how God had spoken through His servant, Pastor Chavan, when he was questioned in court. After his straightforward testimony no other witnesses were called and the case was dismissed.

As God closed mouths of lions for Daniel, so He had kept His servants when accused by enemies of the gospel. Again Narda has seen how God answers prayer. Pray that he not only will be our friend but will yield his heart to Christ.

Chilliwack, British Columbia

THE Alliance Tabernacle in Chilliwack, British Columbia, entered a new decade of service for the Lord in 1956 with the dedication of a new unit.

Now beginning its eleventh year, the Tabernacle held its dedication ceremony on January 8 before more than four hundred members and friends. The new addition includes an extension of the main auditorium, providing for an additional two hundred persons, and a three-level Sunday school section with fourteen well-equipped classrooms and an auditorium. A baptistry has also been built into the church.

The Chilliwack Alliance Tabernacle was born at a prayer meeting on May 3, 1945, at the home of Mr. J. Entz, one of the present elders. Rev. G. E. McGarvey, who was then pastor of the Vancouver Alliance Tabernacle, had been asked to visit for the day, and he suggested that friends and neighbors be invited to come for a time of prayer in the evening. At the close of that evening of fellowship, the group felt that they should meet again the next week, and the next. God blessed and the group grew until finally they were forced to rent halls in which to meet. Soon Sunday services were begun and under the direction of Rev. Gordon Skitch, then district superintendent, a new church was formed.

Shepherd to this early flock of twenty-seven members was Rev. C. Ansley, under whose ministry in 1945 and 1946 the foundation building was erected. Rev. A. H. Orthner served the church from 1947 to May, 1952, and the superstructure was added.

Rev. Paul Edwardson came to the Tabernacle in June, 1952. During his ministry the parsonage has been purchased and a Hammond organ installed in the church, as well as the new addition having been erected. The Sunday school now has an average attendance of about 300, with provision for the Cradle Roll members up to the young married couples and other adult classes. Top honors have gone to the Chilliwack Sunday school twice in recent Western Canadian Sunday school contests. Last summer 453 children enrolled in the vacation Bible school.

About a year ago God graciously visited the church with revival. Many sought the Lord and since that time the church has experienced the overpowering presence of God. Church attendance has averaged 325 in the Sunday morning service and 300 in the evening. Adult and junior prayer meetings are held each Wednesday evening, the people dividing into several groups for prayer. At the same time, a special children's meeting is held with Scripture memorizing, graphic Bible stories and teaching in how to pray. The Alliance Youth Fellowship meets every Friday evening.

Rev. Paul Edwardson, pastor

Radio has also played an important part in the growth of the Tabernacle. Every Sunday morning the "Radio Kids Bible Club," a thirty-minute program sponsored by the Sunday school, is heard over station CHWK. The "Rays of Hope" broadcast immediately follows, with the pastor speaking. Many have been won for Christ through this ministry.

In addition to its many activities for the local ministry the church also serves the world-wide work of the Society. The 1956 missionary pledge is over $14,300, an increase of nearly $5,000 over the previous year. Two active women's missionary prayer bands labor faithfully in the ministry of intercession. Twelve members of the church are now on the mission fields or in full-time Christian service at home. A branch church started in the neighboring town of Abbotsford is now a thriving work.

With an area population of 33,000 persons, Chilliwack is located in the eastern part of the Lower Fraser Valley. The main industry is dairying, though it is also valuable horticultural land. The Alliance Tabernacle accepts the challenge offered by this progressive community with dependence upon God that they might fulfill their calling.

The Alliance Tabernacle, Chilliwack, B. C., Canada

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. R. E. Bressler arrived in Seattle on May 5 by plane from the Philippine Islands. Mr. and Mrs. Bressler first went to the Philippines in 1938 after having served in Persia for one term. They plan to make their furlough home in Philadelphia after spending a few months on the West Coast.

The New Generation

On May 4, to *Rev. and Mrs. C. E. Thompson,* Cambodia, a daughter, Laurel Jeanne.

On April 1, to *Rev. and Mrs. Paul S. Sherman,* Waverly, N. Y., a daughter, Priscilla Eve.

On April 14, to *Rev. and Mrs. Harvey Larson,* Bellingham, Wash., a daughter, Marlene Kay.

On April 19, to *Rev. and Mrs. Elmer B. Fitch,* Elmhurst, Ill., twin sons, David Elmer and Daniel Charles.

On April 21, to *Rev. and Mrs. Norman Nelson,* El Monte, Calif., a son, Eric Raymond.

On April 21, to *Rev. and Mrs. Garth W. Hunt,* Wimborne, Alta., a son, David Garth.

On April 30, to *Rev. and Mrs. D. M. Voth,* Buenos Aires, Argentina, a son, Richard Charles.

Evangelist Returns to East

Rev. Frank Bertram Miller, who has been engaged in extension work in the Pacific Northwest District during the fall and winter, is returning to the East the middle of May and will again be available for evangelistic meetings and Bible and prophetic conferences. He may be contacted at his home address: Beulah Beach, Ohio.

With the Lord

On March 31 *Mrs. Lorene V. Burnette,* wife of Rev. L. W. Burnette, pastor of The Alliance Church in Tampa, Fla., went to be with the Lord. She was forty-six years of age.

Funeral services were held in Tampa with Rev. T. G. Mangham, District Superintendent, in charge. Burial was in Richmond, Va.

In addition to her husband, Mrs. Burnette is survived by two daughters, Barbara and Janet; a son, A. Wilson, three brothers and seven sisters.

Mrs. Marion E. Albee, ninety, one of the older members of The Christian and Missionary Alliance Church, Utica, N. Y., went to be with the Lord on April 10, after a brief illness.

"Grandma" Albee was well known for her outstanding Christian character and for her prayer ministry for the Alliance Family the world around, especially the missionaries. For them she lived a life of devout, faithful intercession and also assisted in the support of a native pastor in French West Africa. Rev. Frederic W. Spence conducted the funeral services. The ladies' missionary society of the Utica church expressed their determination to carry on her work for the Lord.

Nyack News Flashes

Special speakers for the Commencement services at The Missionary Training Institute, Nyack, N. Y., will be Dr. John R. Rice, who will bring the commencement address on May 28; Mr. Erling C. Olsen, New York City radio evangelist, who will give the baccalaureate address, and Rev. B. S. King, Treasurer of The Christian and Missionary Alliance, who will bring the missionary address.

Revival Reported in Oregon

Rev. Theodore W. Chapman, pastor of The Christian and Missionary Alliance Church of Albany, Ore., reports that the church experienced a mighty moving of God's Spirit in revival during recent meetings with the Sutera Twins, of Union, N. J. Christians came to the place of repentance and then brought in the unsaved. Attendance increased and many were saved, including a Roman Catholic lady. The services were extended an additional week and many have stated that this was the greatest revival they have ever experienced in the twenty-year history of the local church. The AYF group was tremendously stirred and immediately launched out into an intensive visitation program designed to reach other youth.

All of the churches in town were touched by the revival spirit and it was felt that an impact was made for God upon the entire city.

Osage Church Experiences Revival

"The days of revival are not over!" writes Rev. Myron J. Malone, pastor in Osage, Ia., reporting the encouraging results of three weeks of evangelistic meetings held this spring with Rev. G. W. Busse, of Minneapolis, Minn. "Souls were saved, bodies healed and several filled with the Holy Spirit during the three week campaign," he stated. One man for whom the church had prayed for many years accepted Jesus Christ one night after the service. On at least one occasion the altar was lined with seekers.

The musical ministry of Mr. and Mrs. Ralph Westafer, of Huntington, Ind., was also used of the Lord in reaching souls. Mr. Westafer led the singing each night and also assisted in the home visitation program.

Sunday School Contest in Pacific Northwest

Encouraging results are reported by the Sunday school committee of the Pacific Northwest District for the contest conducted from March 4 to April 1. The winners of the three classifications were as follows: Group A (average from 1 to 74), Walla Walla, Wash., with 156.7 per cent increase; Group B (75 to 149), Beverly Park, Wash., with a gain of 64.7 per cent, and Group C (150 and over), Wenatchee, Wash., with a gain of 60.8 per cent. All schools reported a substantial increase in attendance and in Sunday school interest, writes the secretary, Miss Betty Lou Hartson, of Portland, Ore. She stated that the committee is now planning and promoting Sunday School Emphasis Day, to be held at Canby Grove Camp on July 21, with Rev. Everett Montgomery, of Wenatchee, Wash., as the main speaker of the day.

Visual Aids Used in Revival Services

Rev. and Mrs. Robert E. McKinney, of Denver, Colo., used special stereo colored pictures to illustrate a series of messages on the Life of Christ during revival services conducted April 3 to 8 in the Gospel Tabernacle, York, Pa. The pastor, Rev. Charles D. Weidemann, writes that splendid attendance was noted each night of the campaign with the Spirit of God moving upon the congregation with great convicting power. A number professed salvation and others received needed spiritual help around the altar of prayer. A fruitful altar service climaxed the closing Sunday night service, with many meeting the Lord.

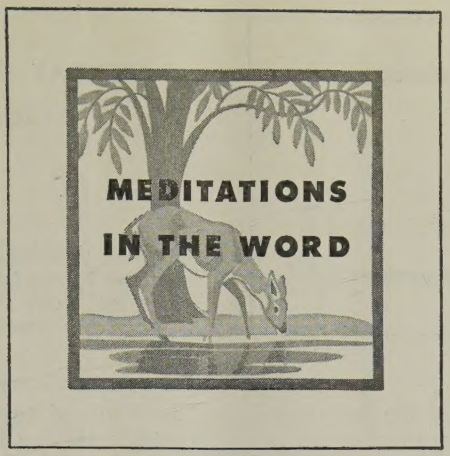
Letters

Imitation in Reverse

I could write gratefully concerning every editorial you print, but I have to share a smile in connection with the one entitled "A Needed Reformation" (April 18).

You point out, too truly, that the church imitates the world; but cheer up, it is not all one way. Last night I heard a phrase brand new to me and saw that the world admires us a *little* bit—in our place. A highly educated and trained executive of a big corporation said of one of his staff, "Yes, Larry's a good Christian-type man." This is either the nadir or the zenith—you choose.—Mrs. G. P. D., *Ohio.*

P.S. It has just come to me—I'm a married-type woman!



Compiled by EDITH M. BEYERLE

Sunday

DAILY READING—2 Peter 2:1-14.
DAILY TEXT—*"The Lord knoweth how to deliver the godly out of temptations"* (verse 9).

John Newton used to say when he saw a reeling drunkard, "There goes John Newton but for the grace of God." If you remember that, it will make you humble and helpful. You might have fallen, too, but for the grace of God. You never know what you owe to restraining grace. The difference between the fallen and the victor is that God in His mercy knows "how to deliver the godly out of temptations." The most terrible punishment of one who has rejected light is that he is allowed to be tempted and handed over to Satan and his fierce assaults. The reason you have not been blasted by him is because God has held him back. "Considering thyself, lest thou also be tempted." You may have to be humbled and broken like Peter to make you of more use to the lost. God's free grace is given to you now. Give a little away to others.—A. B. SIMPSON.

Monday

DAILY READING—Acts 24:10-26.
DAILY TEXT—*"He reasoned of righteousness, temperance, and judgment to come"* (verse 25).

God has made us with two eyes, both intended to be used so as to see one object. Binocular vision is the perfection of sight. There is a corresponding truth in the spiritual sphere. We have two faculties for the apprehension of spiritual truth—*reason* and *faith;* the former intellectual, the latter largely intuitive, emotional. Reason asks, How? Wherefore? Faith accepts testimony and rests upon the person who bears witness. Now reason and faith often seem in conflict, but are not. Reason prepares the way for faith, and then both act jointly. We are not called to exercise blind faith, but to be ready always to give an answer to every man who asks a reason. There are three questions which belong to reason to answer: First, is the Bible the Book of God? Second, what does it teach? Third, what relation has its teaching to my duty? When these are settled, faith accepts the Word as authoritative and no longer stumbles at its mysteries, but, rather, expects that God's thoughts will be above our thoughts. Thus, where reason's province ends, faith's begins.—ARTHUR T. PIERSON.

Tuesday

DAILY READING—Psalm 42.
DAILY TEXT—*"My soul thirsteth for God, for the living God: when shall I come and appear before God?"* (verse 2).

One may have everything else—riches, honor, human friends, social rank, health, home joys, but if he has not God all these things fail to make him truly and deeply blessed. On the other hand, if we have God we are blessed though we have nothing else. A gentleman came home from business heavyhearted. Disaster had overtaken him. Throwing himself into a chair, he said, "Everything is gone. We are beggared. There is nothing left." His little girl, seeing his distress and hearing his words, climbed up on his knee and said, "Why, Papa, you have Mamma and me left." Yes; while such human love remained, was he not still rich? Still more, if everything else is taken and God and His love remain, are we not rich?—J. R. MILLER.

Wednesday

DAILY READING—Matthew 24:32-42.
DAILY TEXT—*"Heaven and earth shall pass away, but my words shall not pass away"* (verse 35).

The Bible stands like a rock undaunted
'Mid the raging storms of time;
Its pages burn with truth eternal,
And they glow with a light sublime.

The Bible stands like a mountain towering
Far above the works of men;
Its truth by none ever was refuted,
And destroy it they never can.

The Bible stands and it will forever,
When the world has passed away;
By inspiration it has been given,
All its precepts I will obey.

The Bible stands every test we give it,
For its Author is divine;
By grace alone I expect to live it,
And to prove it and make it mine.
—HALDOR LILLENAS.

Thursday

DAILY READING—1 John 2:12-17.
DAILY TEXT—*"Love not the world"* (verse 15).

Reader, whose will dost thou do? Examine thyself. Perhaps thou thinkest to love the world and to do its will cannot be a great sin because many reputed honest men and good Christians do the same. Nay, but for thy soul's sake consider what the Scripture says, If thou lovest the world, the love of the Father is not in thee; and without this love of the Father thou hast no faith; and, being destitute of faith, thou hast no Christ, and consequently no life and salvation. Consider further whether thou dost not love the world above either God or thine own soul. Hast thou not a hundred thoughts about the world for one of God or thy soul? Dost thou not talk a hundred times more about the world, and is not thy pursuit continually after it, to the neglect of God and thy soul? Then the world is thine idol; thou lovest not God. The Lord have mercy on thee.—BOGATZKY.

Friday

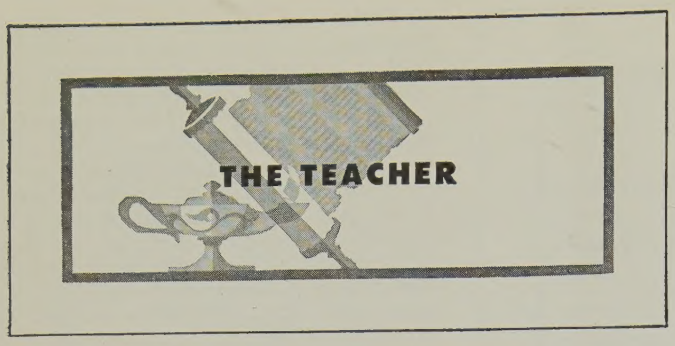
DAILY READING—Luke 19:41-48.
DAILY TEXT—*"Thou knewest not the time of thy visitation"* (verse 44).

One of the saddest laments of all Scripture is found in the words of our text. The background is Christ's weeping over the city of Jerusalem, which, because it closed its eyes to opportunity, lost forever its power of vision. Many a church and many an individual may easily be placed in the category of ancient Jerusalem: they know not the time of their "visitation." The Holy Spirit is longing to do something real, precious and lasting, but the desire for pleasure, place, preference, prestige, prominence and popularity, together with their "root," the "love of money," offers too gratifying a reward to resist, and the spiritual eyes become blinded, the things of God are hidden from spiritual perception and the day of "visitation" passes! Only eternity will reveal the tragedies of making wrong choices in the day of "visitation." May God give us spiritual awareness and courage to follow the light!—PAMEII.

Saturday

DAILY READING—James 4:1-10.
DAILY TEXT—*"Resist the devil, and he will flee from you"* (verse 7).

How shall we resist Satan? As our Lord resisted him. He used the "sword of the Spirit, which is the Word of God." He resisted Satan with the authoritative words of Scripture. And the devil left him. (Read Matt. 4:4-11.) Christ did what we all need to do. He handled the Word of God as final and sufficient—the very power of God. Christ handled the Word as handling omnipotent and divine authority—God Himself in spoken form! Satan had said, "It is written." But our Lord said more than that. He said, "Get thee hence, Satan: for it is written . . ." He addressed Satan as a personality and told him to go. And to you God has delegated, in Christ's name, the same authority in giving you all power over the power of the enemy (Luke 10:19). Where Satan is at work the need is to resist him on the authority of the Word of God. Tell him he is a liar and that God has cursed him from the beginning and that Christ has conquered him on Calvary and that you say "Amen" to the whole Word of God. —HERALD OF HIS COMING.



By DON J. KENYON

SUNDAY SCHOOL LESSON—JUNE 3, 1956

Claiming the Cities for Christ

Acts 16:6-10; 18:5-11

GOLDEN TEXT

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Corinthians 1:23, 24.

BACKGROUND AND LESSON ORIENTATION

The course of Christian missions is part of the unalterable plan of God. The direction which world evangelization has taken is part of that plan. The missionaries have been moving outward farther and farther, seemingly without any divine intervention. Now for the first time in the record of The Acts we see the Holy Spirit strictly forbidding His servants to take the course which they had planned. This sovereign intervention which brought the missionaries to Troas, the strange vision, the ultimate call to the European theater, all manifest the fact that the missionary is an instrument in the hands of God. Aggression is needed but uncompromising obedience is indispensable. These are men of leadership because they are men of unquestioning obedience.

CONTEXTUAL CONSIDERATIONS

The events of this lesson take place in the second missionary journey. Having had the dispute with Barnabas over Mark, Paul takes Silas and travels by land through the Cilician Gates into Asia Minor. The churches founded on the first journey are revisited and confirmed. Timothy joins the party at Lystra. The missionaries have probably discussed plans for further evangelization. It is significant that they were successful in what they were doing (Acts 16:5). Yet it was the will of God for them to carry the message of Christ on into Europe. The context is a thrilling account of divine strategy and leadership and a revelation of human courage and obedience unparalleled in history. The restraint and brevity of Luke only enhances the power of the account.

SIMPLIFIED OUTLINE

1. A sovereign intervention—Acts 16:6-10.
2. A divine approbation—Acts 18:5-11.

KEY WORD ANALYSIS

(1) "We endeavored"—*edzetesamen* (v. 10). This word in the plural shows that Luke has joined Paul at Troas.

(2) "Pressed in the spirit"—*suneixeto to logo* (18:5), better translated "wholly absorbed by the Word." This is indicative of the fact that Paul gave himself wholly to preaching with strong emphasis on the Messiahship of Christ. The coming of Silas and Timothy made this possible.

COMMENTARY ON THE PRINTED TEXT

1. *A sovereign intervention* (Acts 16:6-10).

The Phrygian-Galatian area had already been partially evangelized. This visit undertakes to confirm the work done. Luke's record of the divine intervention in the affairs of these men should not leave the reader questioning the acts of a sovereign God. The strategy of the Holy Spirit is not to be questioned in the mammoth task of world missions. It was the decree of God that missions move west instead of east. It should also be noted that it went to the great centers of population. Such cities captured for Christ thus became sounding boards for the gospel (1 Thess. 1:8).

The wisdom of the Spirit exceeds the wisdom of the wisest men. There is no clue given as to how these prohibitions were transmitted to the missionaries. He records the simple fact that He hindered and they obeyed. A vision is sent to Paul, their leader. Thus the change of field policy was first vouchsafed to the keyman. The things which the men had to endure on the rest of this mission is evidence enough that they had to be sure they were in the hands of God. When they had "assuredly" gathered that God wanted them in Europe, they went and met every problem in His power.

This passage must by all means be regarded as far more than a temporary adjustment of missionary procedure. The gospel may have reached Rome and even farther due to the miracle of Pentecost, but here the Spirit declares the very direction in which world missions shall move. We should guard ourselves from thinking that missionary decisions control the course of missions. The Holy Spirit *must* control.

2. *A divine approbation* (Acts 18:5-11).

Paul had obviously been relieved of the burden of self-support temporarily (18:5) and was able to give himself over wholly to preaching the Word (see Key Word Analysis). The emphasis of his preaching seems to be the presentation of scriptural proof of the Messiahship of Jesus. The original language gives us a vivid picture of the Jews lining themselves up in a veritable battle array against Paul. When they resorted to the old tactic of blasphemy, Paul felt that the best course of action was withdrawal. Since receptivity of the Word requires faith, their blasphemy was indicative of a bankruptcy of both faith and reason. Withdrawal is sometimes wise.

Paul's past attitudes made him both sensitive and tolerant. But as the "apostle of the Gentiles" he could tarry no longer with these blasphemers. His entrance into the house of Justus shows that Justus may have been a proselyte. This gave Paul a proximity to the Jews who may have desired his counsel. His turning to the Gentiles did not mean an abandoning of the Jews. This shift was the result of their attitude toward him, not his toward them. At this moment Paul, in need of encouragement, was given another vision from God. The message was simple but met his need: *Don't be afraid. Keep preaching my Word. Don't let discouragement silence you. I am with you. I will take care of you; you are not alone in this city.* Therefore, this was a divine approbation of the ministry of this man of God.

The Macedonian vision had ordered a new location of ministry. This vision ordered him to stay where he was and see it through to a successful climax. From the record of events Paul certainly needed the encouragement. It is hard in our enlightenment and luxury to project ourselves into the loneliness and bewilderment of this servant of God. When the heathen are stirred, they know how to rage. God had sent him. He would care for him.

HELPFUL HINTS FOR LESSON PREPARATION

(1) Although this lesson deals with material which has an entire chapter intervening, it is still about one subject. It is better to deal with it on the basis of principles than to attempt a running verse commentary. (2) Get your class in the habit of lesson preparation by assuming that they are familiar with the context. A good teacher may inspire study by the assumptions of his teaching method.

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Bernard S. King
Treasurer.

Christ's Displeasure at Sin

We read of Christ's being angry but three times during the whole period of His residence on earth, and in each of those instances His anger was excited not by insults or injuries offered to Himself, but by conduct which tended to interrupt or frustrate His benevolent exertions in doing good.

When He was reviled as a man gluttonous, intemperate and possessed by a devil, He was not angry; when He was buffeted, spit upon and crowned with thorns, He was not angry. When nailed to the cross and loaded with insults in His last agonies, He was not angry. But when His disciples forbade parents to bring their infant children to receive His blessing; when Peter endeavored to dissuade Him from dying for sinners; and when sinners, by their hardness of heart, rendered His intended death of no service to themselves, then He was angry and much displeased.

Suppose a person whom you had found deserted in the streets when an infant, and adopted and educated as your own, should, when arrived to manhood, rob and attempt to murder you. Suppose him tried, convicted, condemned and confined to await the execution of his sentence. You pity him, forgive him and wish to save his life. You fly to the proper authority and after much expense and labor obtain an assurance that if he will confess his crime, he shall be pardoned. You hasten to his dungeon to communicate the happy intelligence. But he refuses to hear you, believe you or confess his fault; he regards you with aversion, suspicion or contempt and turns a deaf ear to your prayers and entreaties. Would you not be unutterably shocked, disappointed and grieved? What then must be the feelings of Christ when treated in a similar manner by those whom He died to save? Well may He look on them with anger, being grieved for the hardness of their hearts.—EDWARD PAYSON.

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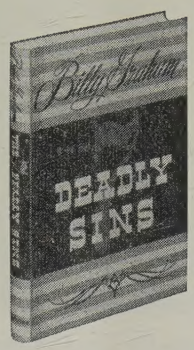

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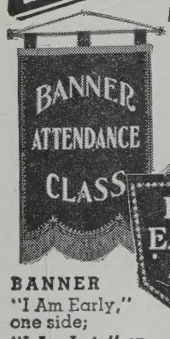

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One of the recent graduates from the Women's Bible Training School in Khamgaon is the only Christian in a large family. Her earnest desire is to be an earthen vessel which may always be used to glorify God. Another graduate delights in witnessing to other passengers as she travels by bus; her friendly nature wins a favorable hearing. Both these young women are going out with bands of Christian women who live as long as three months in a village before moving to another one. They hold adult literacy classes, conduct Bible study groups and have meetings with women and with children.

Precious seed thus being sown should be watered by tears of intercession.

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